through frontier ports. The regulations provide that whenever fermented liquors in original stamped package or when bottled for export, in accordance with department regulations, are to be exported over bonded routes to any foreign country adjacent to the United States direct, by a car (or cars) containing no other merchandise, the exporter thereof may, at the time of entry of the same for exportation, apply to the Collector at the port where such entry is made, to have the cars containing the goods properly locked and scaled, as provided in cases of transportation of imported merchandise in bend. Upon arrival of the goods at the frontier port the receiving Collector will examine the locks, scals and tags with which the car is secured, and if they are not found intact, the Collector is directed to take the car and its contents into his custedy and report the facts forthwith to the Secretary of the Treasury. to any foreign country adjacent to the United States direct,

## A CIVIL RIGHTS SUGGESTION. [BY TELEGRAPH TO THE TRIBUNE.]

among the volunteer suggestions lately received by the President in relation to his forthcoming annual Message, is one urging him to recommend to Congress to propose an amendment to the Constitution which shall embody in substance the Civil Rights act recently declared unconstitutional. It is not thought probable that the President tutional. It is not thought probable that the President will adopt this suggestion. It is understood, however, that several Representatives-elect have indicated an intention to introduce such a measure at the first opportunity. With a Democratic majority of sixty in the House, of course the career of any measure designed by its author to protect the civil or political rights of colored people will end abruptly by its reference to a hostile committee.

FRAUDS ON BOUNTY CLAIMANTS. Washington, Nov. 11 .- The report of the Second Auditor and its consideration by the Attorney-General have led to another branch of investigation con-nected with the swindling of soldiers by claim agents. The District Attorney has discovered that firms her: have issued circulars soliciting claims for additional bounty, and asking and accepting fees in advance for pretende i prosecution of this class of claims. The frand pretende i prosecution of this class of claims. The irand artses from the fact that the time for filing these claims expired under the law of June 30, 1880. Since that time the Second Auditor has not received them. The practice of the firms now found to be engaged in this business has been to accept these cases, take the fees, and stack the applications away in their offices. If those who have placed claims for additional bounty in the hands of any claim agent since July 1, 1880, will send the particulars and the amounts paid in fees to District Attorney Corkhill here it will materially assist the pending local investigation.

## ME, ROBERTSON'S COLLECTION OF JAPANESE

Mr. Robertson's collection of rare Japanese curios offers a curious contrast to the everyday life of the corowded street beneath Mr. Ortgies's windows. The visitor is transported to a different sphere, in which war demons gnashing their teeth with rage seek to hide behind their shields from the showers of stones that are pelting them out of the kingdom; in which a birdcatcher with quizzical bewilderment on his face confronts his would-be prey perched upon his basket, instead of be ing entrapped beneath it; a world, in short, where omnibus drivers and policemen are replaced by the quaint misadventures of grotesque coolies, frowning warriors, mischievous monkeys and fantastic imps, all arrested in the very midst of their pranks, humiliations, sports and combats, and translated into ivory by an inspired hand which allows nothing of the interest and action to be lost. It is the humor of Dickens and of Hood that we find in Japanese carvings of the better class, yet subtler than our best humorists have often reached. Many of these modest little carvings contain the essence of a mirth proroking chapter or poem, and when we turn from the two hundred or more netsukes and other carvings, there is fresh cause for admiration at hand in the genius, the patience and the royal prodigality of rich material which have been lavished upon the metal work and the lacquers. Here are scores of inros, among which we see the

dainty gold, black and red lacquer work decked with silver, pearl, coral and carved wood. One is of silver with repoussé designs, while there are several of old avanturine lacquer, one of Kiyaki wood ornamented with Jade stone and pearl and others of pure gold lacquer decorated with figures in silver and bronze cunningly overlaid in relief. The number of lacquers is not large, and this is perhaps better, for the collection has evidently been selected with discriminating care and each member is worthy of being counted a supreme effort. There is No. 371, a pure gold lacquer Daimio box of hexagonal shape, the top bearing a dragon in high relief, the sides ornamented with delicate arabesque designs and the tray inside decorated with chrysanthemums in varying shades of gold. No. 389, a lozenge-shaped box half of gold and half of black lacquer, presents a landscape executed in gold. Nos. 281 and 390 are admirable examples of mother of pearl decoration upon lacquer and it is hard to pass the delicate designs upon No. 391. Some Daimlo pouches are of an almost barbarie splendor in the massiveness of their gold and silver ornaments. The beauty of old Dutch emsed leather and fine Japanese leather has been revealed to most of us. We pass by the pipes and pipe cases to say a word of the metal work which is illustrated more fieldly, we believe, than in any collection "We do not celebrate the actions of great and good to say a word of the property of the property

Imminer glances. No single article exhibits the perfection of Japanes No single article exhibits the perfection of Japanes handleralt so thoroughly as a sword, with the opportunities for decoration afforded by the lacquer usual in the scalbard, and the gold, silver and bronze work of the guard and hit. As Brinkley says: "these sword orna ments represent the jewelry of old Japan," and the precious metals mixed, hislaid or overlaid with marvellou dexterity, play a prominent part in the decoration of thirty swords in this collection. So, too, of the sword games, which number over a hundred, including guard of solid gold, silver, iron and Gorosa bronze, enriched be carving, openwork designs and figures in relief, while the range of subjects extends from the God of Longwity, if the serpent and the lizard. Like the lacquers, the bronzes are limited in number, but of surprising excelence. Notice No. 683, a silver bronze vase, twenty bronzes are limited in number, but of surprising excellence. Notice No. 683, a silver bronze vase, twenty-three inches in height, with four panels ornamented in relief with figures in gold, silver, bronze and cnamels. But we can only mention the antique bronze incense burner, thirty-three inches high, No. 689 A.; the ovoid silver bronze, No. 684; the Gorosa bronze jar, No. 681 the pair of bronze vases, No. 677, and the turtle, No. 676 which, like a few other pieces in the collection, is the work of Tourn, the Japanese Benvenute Cellini. The lax urivus Daimie and mandath robes, the group of gold or naments and the pieces of Hirado porcelain we must also pass over with a word. But we trust that many will be enabled to visit this collection while it remains on exhibition for a study of these objects is a rare chance of education—a chance, unhappily, becoming rarer every

## AN ANNIVERSARY CELEBRATION.

The fifteenth auniversary of the Cornell Memorial Methodist Episcopal Church was dally celebrated yesterday afternoon in the new church, in Seventy-sixth-st., near Second-ave., J. B. Cornell presiding. The exercises consisted of singing by the school children, 1,400 in number, readings and addresses by General Clinton B. Fisk and Bishop Foster. A feature of the service was a recitation, "The Lighthouse," by young ladies of the school, in which, on the foundation, "Christ, the Rock," was reared a structure, the stones of which were Goodness, Humility, Temperance, Joy, Peace, Faith, Hope and Love, to which allusion was made. There was a large attendance. The sum of \$1,231.72 was reased for repairs, of which the school contributed \$462.57.

## A CAREFUL HUSBAND,

Pr. m. Dio Lewis's Monthiy.

For three years Mrs. B— had been a sad, nervous invalid, when by the death of an uncle she came into possession of bonds yielding an income of \$3,000. At once her health began to improve, she waiked creet, and the lines of her face were curiously changed.

Since her marriage she had become a beggar, and beggars are not strong in health or bearing. Her husband was rich, but "careful" about his money. He never parted with a dollar if he could possibly keep it.

Tacir house was handsome, and their table good, but while bora, the servant, who dressed quite as well as her mistress, was never obliged to beg for money, Mrs. B—could not get a dollar for personal expenses without explaining, arging—begging.

mistress, was never obliged to beg for money, Mrs. Becould not get a dollar for personal expenses without explaining, arging—begging.

Visiting her mother in another State, she related, with many tears, the following story:

"I needed a warm dress, but so great was my remignance to asking John nor the means that I put it off lafter New Year's. One evening we had company, and John was gratified with their praise of my singing. After we had retired and he had spoken very warmly of my success in entertaining our friends, I thought the moment asspicious, and mentioned the needed dress. He was silent for some inhutes, and then said:

"Why, my dear, I thought you were the best dressed woman among them. Don't you think, dearest, it's a foolish thing to go on adding dress after dress, when your closet is so full that you can hardly get into it! If you will take my advice, I should say, wear out some of the dresses you already have before getting more.

"Not another word was spoken by either of us. I did not choose to tell him that the dress I had worn that evening was my only handsome one, and that my only warm woollen dress was worn out. I could not sleep, and before morning resolved, come what might, I would never beg again. That yow I have kept. During two years I have had no additions to my wardrobe, except the woollen dress you sent to me. Not one word has passed between my husband and self on the subject.

"When I left my music teaching, with its large income and sweet independence, and gave myself to John, it was easy to make me happy. I asked but little, and you know, mother, that I never shrink from care and labor. Now that dear Unice Eben's bonds afford me the means to clothe myself, and assist my nicces as I used to, I shall forgive, forget and be happy. John is urging me to transfer the bonds to him, and let him take care of them."

"My daughter, will you do it!"

Why, mother, I have kissed those yellow, dirty old bonds again and again, because they have made it possi-ble for me to become a happy and loving wife. I tremble when I think how near I came to hating my inaband. I hall keep the bonds in my own hands! They are really and truly the only bonds that bind me to life.

THE LUTHER CELEBRATION.

EULOGIES FROM A SCORE OF PULPITS.

COMMEMORATIVE SERVICES IN HALLS AND CHURCHES -ABSTRACTS OF THE SERMONS.

Bright sunshine would have better pleased the thousands of people who were interested in the services yesterday commemorative of Luther's birth. The dull gloom of the sky took something from the enthustasm of the occasion. In the majority of the churches of this city and Brooklyn the sermons were upon the theme of Luther and his works, his relation to the times in which he lived and to the progress made in subsequent ages. In some of the English churches "The battle hymn of the Reformation" was part of the musical service WASHINGTON, Nov. 11.-It is said that In the churches where German was spoken, the service of every Sunday contains many reminders of Luther, the Scriptures read in his translation, in hymns from his pen, and in the benediction which is usually in his very words. In these churches the service was made especially commemorative of the Reformer by the selec-tion of those hymns which he liked best, and by addresses of which he was the theme. Thus his name was made the centre of thought for the day. The congregations were, as a rule, not much larger than those of other Sundays, but this fact was probably due to the weather more than to any other cause. The special services at hours when meetings are not customary were largely attended.

HOW ROMANISM HAS BEEN MODIFIED. The Rev. Dr. John Hall took as his theme the

passage in 2d Chronicles, xxxiv. 15. Germany rightly looks upon Martin Luther as one of the createst factors in her history, and Protestants everywhere unite with her in celebrating this anniversary Even the Roman Catholic Church might fittingly join with the remainder of the world, for he did much for her. A striking similarity exists between the historical passage in which the text is found and what we read of the condition of the world in the time of Luther. Philosophers who study a man's life look first at the home. Luther's ancestors were peasants, his father a slate-cutter, who acquired sufficient wealth to give his son a liberal education. He hoped that a brilliant student might become a brilliant lawyer. Martin was deeply religious, and were himself to a shadow by mortification of the flesh. He entered a monastery, contrary to the wish of his father, and was sent on a mission to Rome. That visit was a part of the preparation for his work. No one can say that he spoke of that which he knew not. The coldness, wickedness and licentiousness which he saw in Italy had not spread over all the world, and Lather testified to the good wherever found just as he thundered against the wrong. It is claimed that Romanism is unchangeable. This is true in one sense; it is a travesty that is unchanged. But it has changed again and again. It has been modified to meet the freedom of this land. Bibles may be snatched from the hands of the people and burned in other lands, but not in this, "Let us conserve this land that it may become neither a Spain nor a Mexico." monastery, contrary to the wish of his father, and was

THE DEFECTS OF THE REFORMATION. The Rev. Dr. C. H. Parkhurst, of the Madison Square Presbyterian Church, said: "There is a sense in which all events are old, even before they take place. Luther did not create the sixteenth century ; it can more truly be said that the sixteenth century created him. The Reformation, though not begotten in the interests of religion, could not proceed far until that became the leading question. One peculiarity was that it was sporadic. Its beginning was marked, like the approach of spring, by a patch of green here and another there. Luther did not inaugurate, but rather gave direction to influences already active. He was much less opposed to the doctrines of the Church than to the assumption of the Church in the interpretation of those doctrines. There was and is enough truth in that religion to save any soul that accepts it in the simplicity of childhood. Protestantism eliminates the priestly idea. Whatever Church says and means priest, is Roman; whatever Church says and means minister, is Protestant. Lather's most effective work was the translation of the Bible into the German tongue and the establishment of schools, which are the most powe & al allies of liberty. A good school is a standing menace to the Charch of Rome, which is built upon

"The Reformation, however great, was not complete. There was an intellectual and a moral defect. Luther denied to others that freedom of thought which he claimed for himself. He accepted the Bible in its entirely, as he understood it. He could scarcely realize that his interpretation of Scripture was not an integral part of the Scripture itself. He expected men to think according the Scripture itself. He expected men to think according to prescribed lines. He ruled out the epistle of James as being 'a letter of straw and having nothing evangelical about it,' because he believed only in justification by faith. And yet that grand old epistle of James, teaching justification by works, is what the Protestant world stands most in need of to-day. While Lather, baptized by that Divine truth of justification by faith, could live a holy life, the next man could not grasp that dectrine in the same degree. Over the same territory that the Reformation covered there soon followed such a tide of moral corruption that Luther suspected the last day to be at hand. So with far too many at the present day, the decrine of justification by faith has become a mere intellectual concept remote from their daily lives."

nen," said the Rev. Dr. Storrs, " to bring glory to them. for they have passed away, but to see how God has open ated through them, and learn some lessons therefrom. We are apt to say that the opportunity before Luther was a bright one, as it was, but we are apt to make it greater than it seemed to him. True, the nations were rife for action. Such things as the corruption of the monasteries and licentiousness of the monks, the worldly character or Pope Leo X, the sale of indulgences, all had their effect, But remember that the Roman blerarchy was then the greatest power of the world. Its power was almost abiquitous. To resist it was like facing a tornado. Lutner's common-sense was vast. He had wonderful sagacity in reading political conditions. He had a poetle spirit which wrought itself out in actions rather than words; also a power of rugged elequence and an imspirit which wrought lead of in actions rather taken words; also a power of rugged eloquence and an immense capacity for labor. All these were combined with varied and extended learning in Hebrew, Greek, Latin and German. He was a man of the people, humorous, fond of music and affectionate, and without the least sanctimoniousness, fond of gardening, fond of games. Associated with this was a devoutness of spirit and great courage. He was a typical German; he loved the common people. All his personality went into his work. He never could write or preach so well as when he was angry. Now think of the results, Civil and religious liberty in Germany, widening in France and extending over all the world."

THE SAINTLY TRAITS OF LUTHER. "Our St. Martin" was the subject of the Rev. Robert Collyer's discourse at the Church of the Messiah. He aid in part : " These are the three great things I love to find in my good Saint Martin Luther. First, There was so much pure manhood in him that he could be in his one life a vast and sure believer and deep and dire doubter; gentle as a mother with her little children, and angry : Michael with the sword; able to fast until you could count all his bones, and the threads of life began to snap able to feast royally when that was the order of the day, but still to be a man and not less than a saint in his easting. Second, He held as brave a soul as tiffs world ever had, in a coward's body, or something very like it a body that would shake and tremble in the presence of the shadow of death, but durst not give way and follow the white feather in clear sight of the rack and the flame Third, With the instincts of a bigot uppermost now and then, not always able to stand free and walk centre of his heart he was a free thicker and a free man, and would have no man follow Luther, but only God and his Christ; would not let the Bible, even, become an object of blind idolatry, but would have all men bring their minds to its study and distinguish between the wheat minds to its study and distinguish between the wheat and the straw. There is still another quality I love in my good Saint Martin—my saint of the new tenor and the new life. Those of the old tenor and the old life, in giving up this world and all its beauty, all its grace, and all its wealth of worth to those who use it wisely, lost themselves utterly, as a rule, in what George Eliot calls 'other worldliness,' and were so smitten with a desire of Heaven that there was no place in them for loving what soever things are true and lovely and of good report on this earth. So did not my good saint lose his way. He found it, after he had lost it in monk's cell, back into the world again, and to a noble and whole-hearted man. He began by taking his oath on all the sacraments that he would never marry nor have a home of his own and children. The day came when he saw that he had lied against his own nature and his own soul in doing this found a woman who had also taken this oath and found she had foresworn herself, married that woman, and they made a home and had children born to them. And, with all his doubts and fears, misbeliefs and unbeliefs. I have not found the day or the moment in his life when my good saint said he was sorry for that, else he should not be my saint after all I have said for his cannonization. In one word, he loved all things lovely, and so he is for this last lovely reason my good Saint Martin."

THE DIFFERENCES ON JUSTIFICATION. and the straw. There is still another quality I love in my

The Rev. James S. Chadwick made Martin Baptist Church, preached at the Baptist church in Ouehundred-and-eleventh-st., near Third-ave. He chose for a text two passages of Scripture, Romans tii. 24, and 24 James, ii. 28. The object of the sermon was to reconcile the two apostles in regard to the doctrine of justification by faith. He said that Luther had rejected the epistle of James because it did not coincide with his own view of the justification. In speaking of the character of the Reformer, he said: "Luther was ugreat reformer, and must, therefore, have been an extremist in a great many matter."

THE LIMITATION OF LUTHER'S WORK. The Rev. D. M. Hodges, of the Second Universalis Church in One-hundred-and-twenty-seventh-st., near Lexington-ave., preached from Luke iii., 4. He said in part: Jesus gave us the Christian religion; Paul organized it; Constantine, the Roman Emperor, made it the religion of the state, and Luther reformed it. It was Luther who fixed the limit of the Church's unwarranted usurpation of authority to govern men's thought. That part of Christian history from Constantine down to the Reforma-tion was a period of the perversion of Christianity. A

potent factor in Luther's work was the printing press, which was almost contemporaneous with time. He was the forerunner of the rational religion of to-tay. He gave to the laity the Bible. He established the right of private judgment and of the liberty of conscience. His work was limited by his own times, and by his arbitrary and imperious nature. He objected to the Roman Catholic Church, yet he would have made his interpretation of the Scriptures as infallible as that of the Caurch. He fulfilled God's work, and prepared the way for those who came after him.

THREE CHARACTERISTICS OF PROTESTANTISM. The Rev. C. H. Eaton, at the Universalist Church of the Divine Paternity, said: "To the Christian mind the two post important events in history are the introduction of Christianity in the birth of Jesus Christ and the Refornation of the Church under the leadership of Martin Luther. Four hundred years ago the great Reformer was born, and having bravely defended the rights of con-science and a pure administration of religion he is forever identified with the birth of Protestantism, which, taking its rise in the sixteenth century, finds its best expression in the nineteenth. I ask your attention to the sys tem with which he was connected: First, freedom of thought. At first Protestantism was hardly more than the changing from the dogmatism of a church to the dogmatism of a creed. For about a century Protestantism was about as intolerant as Romanism-Right of private judgment in religious matters was hardly born until the last of the sixteenth century. The diffi-culty arose in the common belief that Church and State were necessarily connected, and that officers of the State were responsible for the conscience of the people. When, at length, the Puritans came to this country the real principle of Protestantism was hardly understood. There was bitter haired of Romanism, but no conviction of the right of private judgment. The Puritans attempted to establish a kind of theoeracy, and freedom of thought meant freedom to think after Puritan notions. Protestantism has a second characteristic—the sense of personal responsibility. We may say that this element in Protestantism was gradually developed, and yet it is a flowering of the original seed planted by Lutier. The third characteristic is positive bellef. It is said that Protestantism has never had any positive bellef. The criticism seems hardly to hold good when we remember the four confessions, and, most of all, Calvin and his system. Protestantism has no petrified system, I hope, that can be superimposed on people's consciences. The changes in creed are the evidence of the life of an institution. When there are no longer such changes look out for dissolution. The development of religious liberty in this country as it is was begun by Roger Williams."

EXHIBITING AN OLD BOOK OF LUTHER'S. were necessarily connected, and that officers of the State EXHIBITING AN OLD BOOK OF LUTHER'S.

The commemoration meeting at St. Paul's Methodist Spiscopal Church, at Fourth-ave, and Twenty-second-st., was held in the afternoon, and was largely attended. Bishop Harris presided, and the following elergymen were grouped about him on the platform: The Rev. Dr. Day, the pastor of the church; the Rev. Dr. Chadwick, pastor of Central Methodist Church; the Rev. Dr. King, pastor of Eighteenth Street Church; the Rev. Dr. Buckley, Editor of The Christian Advocate; the Rev. Dr. Gregory, and the Rev. Dr. Curry. Judge E. L. Fancher, one of those who made addresses, also occupied a seat on the platform. Proceedings were begun by the hyran, "Praise ye the Lord, God of Hosts," sung by the quartet choir, and this was followed by an opening prayer by Dr. Chadwick. The Aposties' Creed was next recited by the whole congregation, standing up, after which the numerous Sundaysol children and attendants sang one of the hymns special to them. Judge Fancher was introduced by Bishop Harris, and reviewed at length and with much picturesqueness of detail the principal events in the life Martin Luther. Dr. Day then gave out the hymn of Martin Lather. Dr. Day then gave out the hymn 
"Faith of our Fathers," which was sung enthusiastically. The Rev. Dr. King treated of the heroic 
side of Luther in the address which followed 
the hymn, and showed that his defects sprang from the 
qualities which made dim heroic. Dr. Gregory gave out 
Martin Luther's hymn, "A Mighty Fortress is our God," 
which was sung by the congregation. The final address 
was that of Dr. Buckley, who began his address by the 
avowal that the Methodist hymnal was indebted to him 
in some measure for two of the noble 
hymns that bad been sung. The committee was composed of fifteen persons, and no hymn 
could be admitted without ten favorable ones. 
"Faith of our Father" was strongly opposed because it 
was written by Faber, who was an Episcopalian and became there was already an accepted hymn on the same 
subject, and Martin Luther's was so very difficult to sing. 
He was fully rewarded for his obstinate defence of the 
latter by the manner in which it had been sung by the 
congregation. At the conclusion of his address he exhibited an old book which had been presented to Pruceton College. Hs title was, "The first part of the books, 
writings and sermons of the Homorable Heerr Doctor Martin Luther, not included in either the Wittenberg or Jena 
editions, etc. Printed at Eisleben. By Urban Ganbisch. 
1504." After Dr. Carry had pronounced the benediction 
everyone crowded up to the platform to see the book. It 
was illustrated with engravings from drawings by Lucas 
Cramach, contrasting Christ and Anti-Christ (the Pope), 
some of the latter being of an extraordinary character.

THE CHOSEN MAN OF HIS TIME. Faith of our Fathers," which was sung enthusias THE CHOSEN MAN OF HIS TIME.

The Rev. Dr. Thomas Armitage, after telling the plain story of Martin Luther's life, at the Fifth Avenue Baptist Church in the forencon, said : " It would require a volume to detail the changes that the gigantic power of the man has wrought in the religion and institutions of the world. He was not the father of the Reformation, but he was much the mightlest spirit that shaped its course and destiny. At the time he began his work, cupidity, ignorance and profligacy marked the clergy from the Mycliffe and others had risen to repair the ruined fabric, but their labors had been prostrated. The age demanded that the man whom God had provided for the age should step forth in his own original creations, arouse nis own master-spirit and lead the nations. Such a soul must not be formed by the age or he would bear its image. No genius, but only a special creation of God could free and consecrate a world. Public opinion has stopped a conqueror, broken a tyrant, overthrown a corrupt institution, but more frequently it has advocated, not oppressed virtue and defended vice. Public opinion—in the Church or out of it—on religious questions is of very little consequence. To this point Luther had to be educated before he could undertake the leadership in such times as he lived in. The public opinion of that Empire which Luther made great denounced him as a madman, filled with blaspheny, as not a man but Satan with the form of a man. But Luther had the qualifications necessary for the work before him. He began the reformation by Reforming himself. He made the Bible the first agent in the Reformation, he himself was the second. Blot out Luther's name from history and you must write another destiny for Holland, England and America as well as Germany."

THE REFORM NEEDED TO-DAY. The memorial service at the South Reformed Church was held in the afternoon, and consisted solely of a short sermon by the pastor, Rev. Roderick Terry. He spoke of the first trumpet blast of the Reformation" as being the outcome of the liability of the Southern European races to fall into sin and to overlook readily the sins of others; and of the different disposition of the more Northern, or Jerman, races, who accepted the Bible in carnest sincerity, and were always ready to hold themselves to smeerity, and were always ready to hold themselves to strict account for any little sins. He expressed surprise that so few Protostant churches were called after Luther. "The Church," he said, "needed no such reformation to-day as that of Luther, but it requires a constant reforma-tion of the hearts of all concerned in its welfare. Reform in the heart is reform in the Church; as are the individuals so is the Church."

THE DECLARATIONS OF INDEPENDENCE. "It is safe to assert that but for that earlier Declaration of Independence which we celebrate to-day the later one ad not been possible," said the Rev. Dr. Marling at the Fourteenth Presbyterian Church. "No Protestant reformer, then no New-England and no United States of America. The Reformation was an epoch in human history, for the world entered upon a new life at that time. Protestantism has compelled Romanism to reform and restrain itself. It has fostered science, driven away strain itself. It has fostered science, driven away persition and ennobled man. The promises of Roulism to-day are very rosy, but let us not be deceived by se velvet glove on the fron hand. Martin Linther, bignalised and big-hearted as he was, saw the fradities and cakinesses of his Church, and was not afraid to denounce em. His fuluence has been world-wide, for tarre is not home that is not happier because he lived."

THE DAWN OF THE REFORMATION At the North Presbyterian Church, No. 374 West Thirfirst-st., the sermon was delivered by the pastor, the Rev. Stealy B. Rossiter, on the subject, "How the Light of the Reformation Entered the World." The speaker scribed, first, the elements that went to form the darkness. These were, first, supremacy of the Papal church and Fapal doctrines; second, premonitions of the dawn in the lives of Wycliffe, Huss, Wessel and Savonarela; third, the life-work of Martin Lutter and the history of the text, "The just shall live by faith." The sermon con-cluded with a description of the outcome of Luther's work in the Protestant churches of to-day.

A GERMAN CELEBRATION IN STEINWAY HALL. Steinway Hall was crowded in the evening at the Gernan Lutheran jubilee. The stage was occupied by a horus of several hundred persons, in the midst of whom rose a draped column supporting a marble bust of the Reselected ritual printed in a neat pamphlet, with the title "Gottesdients-ordnung des Luther-Jubiläums." The hymns sung were those of Luther, and as they were fa-miliar to the congregation hundreds of voices aided the efforts of the chorus. The address of the evening was de-livered by the Rev. Dr. W. J. Mann.

MOSES AND LUTHER-A PARALLEL The Rev. Dr. Reimensnyder, of the St. James Lutherat Thurch, spoke upon the points of similarity in the character of Moses and Luther. Like Moses, Luther sprang from humble parentage. When the decisive n ame which was to shape the course of his entire life he came which was to shape the course of his entire life he had the courage to put aside the allurements of worldly guin and choose a career which promised him nothing but peril and perhaps a martyr's death. When Luther nailed his theses to the Cathedral door at Wittenburg the Catholic Church was in a corrupt condition. It was the mission of the great Reformer to strike the first blow at its corruption and inaugurate Protestantism.

LUTHER'S AID TO WESLEY. The Rev. James S. Chadwick made Martin ther and his work the subject of his sermon at the Central Methodist Church in the evening. He held Luther up as an example to all Protestants, especially to the young, and stated that John Wesley came to a better understanding of spiritual life from reading the works of

THE GREATEST HERO SINCE THE APOSTLES. At the Eighteenth Street Methodist Church last night the pastor, the Rev. Dr. James M. King, spoke of the heroism of Martin Luther. In the course of his ad-

dress he said; "The tide of human history turned to-ward God on that second moraling of the Diet of Worms when Luther rose from prayer in his inn and swore with uprated hands to be faithful to his convictions. He was the greatest here of the Christian Church since the time of the Apostles."

PROFESSOR ADLER'S DISCOURSE. Chickering Hall was filled with an immense adience in the forenoon to hear Professor Felix Adler's liscourse. Professor Adler sald: "It is no light task to compass in the space of an hour, a work which extends over the centuries. The power which the Roman Cathde Church still wields in its strongholds, the force of public opinion upholding it, reaching its hand, as it does into the infinite, the awful mysteries of its worship, the penalties it imposes upon unbellevers, must be studied we can form even a rough estimate the herole bravery of the one, solitary man who dared to oppose it. Call up the pow-er of a religion which has held princes and potentates in abject subjection, compelling even an emperor to stand three days in the garb of a penitent in the snows at the Pontiff's gates; try to guage the power of a religion which has used the Inquisition and stretched out its arm beyond the earth to borrow from another sphere its spiritual terrors; then measure the courage of the poor monk who, single-handed, cleared the road by which the nations have advanced to religious liberty. The lecturer maintained that the essential doctrine of Luther's system was justification by faith. He himself could never understand this, until he closely studied Luther's own life. It was one long yearning after perfection; his faith was not about God, but in God. He could not tolerate the slightest stain upon the white robe of the soul. To be as pure as God, he needed to become god-like himself. He believed that if he could creep into the bosom of Christ, he could clothe himself with His divine But his method is nebulous, and the offspring of my

But his method is nebulous, and the offspring of mysticism. Yet underneath his dogmatic idea lies a grammoral tendency. It sets forth the awful restlessness of the soul seeking to repose upon the bosom of the Infinite He proved that the Pope is really the viceroy of God, for, as he says, where a Viceroy rules the king is absent, and where the Pope rules God is absent. He had many glaring faults, but it is invidious to judge so great a genius by ordinary standards. In the rough quartz of his hature there ran a vein of purest gold from which the nations have mined priceloss treasurever since.

THE CO-OPERATION OF MEN AND NATIONS. A large congregation hearn the Rev. Dr. J. P. the preacher, in the course of his remarks, "Wittenberg has been a Mecca, a second Bethany, to which pilgrin feet have been turned, and from which have gone out and will go out influences that have moulded the civilization of the world. From the dome of that University we can see how there was a conjunction of events and a co-operation of men and nations all pointing to a great plan for the success of the Reforma-tion, and showing that, after all, God was the great Reformer then as always. No man is independent of his station, his circumstances and the conjunction of events. Looking into history we shall see that six creat nations changed rulers in the eight years from 1509 to 1517, and every change conspired to advance the movement led by Luther. Observe how Melanethon compliments Luther. The former, of splendid intellect, but gentle as woman, preached the gospel of the Lamb of Calwhile Luther was more like a lion his utterances the thunder of Sinnt. and and his utterances the thunder of Sinal. There is no man but has his Gethaemane, none who rises to greatness except through a vale of sorrow such as that little room on the banks of the Elbe. There have been but six great reformers in 2,000 years. Luther was the first of them. Not only has he done endless benefit for Protestantism, but to Roman Catholics also, and more to the latter than to the former. Whatever of vitality and growth there has been in the latter sect was encouraged by the life-work of Martin Luther.

MONSIGNOR CAPEL ANSWERED. Rev. Dr. Rylance, rector of St. Mark's Protestant Epis copal Church, preached in the evening, upon the two gre points of Martin Luther's teaching, justification by faith and the right of private judgment based on God's Word. He allided in the course of his sermon pointedly to Men-signor Capel saying: "We have among us a lecturer who tells us that intellectual freedom leads to atheism, that the result of Luther's teaching has been the broadcast spreading of infidelity, and that religion has no security outside of the shadow of the papacy. If this be so, so much the worse for religion. But it is not so. It is true that here and there individuals like Dr. Newman have thought so, but the great mass of evidence points to a different conclusion. In Latther's time the blind, outrageous, tyrannical anthority of the Church of Rome was driving men into infidelity. The teachings of Latter made them religious. Where are nations more profoundly infidel than France, Spain, Italy and Southern Germany I Where is religion more vital than among the colonies planted by England I There is no danger to the Church from infidelity, if it has fair play. The Word of God has nothing to fear from what man can do. That was the teaching of Martin Luther. He swept away proxies and ecclesiastical mummeries, and brought the believer face to face with the Redeemer. He cried: 'Go to Christ, plead with Him, beg, beseech, implore for remission of your sins, and He will hear you.' And the supplement of Martin Luther's creed will be a grand cosmopolitan church, where, under many names, all nations will worship one God and one Saviour the Lord Jesus Christ. Amen." spreading of infidelity, and that religion has no security

THE RESULTS OF THE REFORMATION. "The Soul of Protestantism," was the subject of the Rev. Dr. James M. Puliman's forenoon sermon at the papal throne down. John Huss, Savonarola, John Church of Our Saviour. In the course of his sermon he Wycliffe and others had risen to repair the ruined fabric, ity, and the gist of the Reformation was the reaching back to the heart of the mystery for the divine truth that was In an age when a great and noble Church had degenerated into an unapeakable oppression of the minds and consciences of men, the birth of Martin Luther gave to the world once more a man whose mind was open to the divine significance of life and who had the power to see reality under all semblances, and the courage to say what he saw. The Romish Church probably owes its continued existence to the impulse to nternal retorm given in y station. Latent: Anona results of the Protestant movement that are clearly visible are: First, true religion has nothing to fea from the search for truth in all other directions; second that the soul of man never can be saved by any other method than voluntary obedience to the Divine will third, that enligatened selfishness is no true rule of life. STANDING BY THE LOGIC OF LUTHER'S TEACH-INGS.

"Luther's Fight with the Pope" was Professor Natha neppard's subject at the Central Baptist Church, in West Forty-Second-st., in the evening. On the origin of the conflict he said: "Luther meant to stay in the Church while he reformed it; but it was not to be. Men are often greater than the events they create. The breaking up of council convened to try him was the breaking up of Catholic Church in Germany." Luther's vision of th the council convened to try him was the breaking up of the Catholic Church in Germany." Lather's vision of the devil, at the Wartburg the speaker attributed to indiges tion. "I've made up my mind," said be, "that all these more ster men are a little 'cracked.' " The speaker found man inconsistencies in Luther. To-day, he said in conclusion— Martin Luther's followers & and firmly, not by his teach ings, but by the logic of them—the inalienable right of every one to have his own creed, or none. Without Chris-tian morals, there can be no Caristian Church."

LUTHER'S PRAYER REPEATED. A celebration was held in the evening in the Centa Congregational Church at Madison-ave, and Fortyenth-st. A special musical service was given by the choir. The Rev. William Lloyd, the pastor of the chu an address, said that the birth of Luther was the fulfilment of the famous prophecy uttered by John as he was burning at the stake. He declared that prayer was the great source of Luther's power, and closed his remarks by quoting the prayer uttered by him on the night previous to his appearance before the Diet of Worms.

DIVISIONS IN THE PROTESTANT CHURCH. The Rev. John M. Morrall, at the Thirteenth Stree Presbyterian Church, spoke of the results accruing to the different denominations from the general division of the Church since the day of Luther. " I am not afraid of denominations," he said, "denominationalism is not sectarianism. Divisions in the Church tend to keep each other pure, and so long as we remain disunited, so long will emulation continue to improve us. One church, like one political party, which grows too powerful to be kept in check by another, usurps an authority that will ruin

THE CENTRAL TRUST OF THE REFORMATION. The Rev. Elbert 8. Todd preached at the Sixty-first Street Methodist Church on "The Central Trust of the Reformation." The fallacy in the Roman Catholic doctrines, said the preacher, lay in their claim that men might possess power of absolution for sins. The centraftrust of the Reformation was in the belief that Christ alone, through His death, was the forgiver of sins, and that forgiveness could come through no human agency. THE STATE OF THE CHURCH IN LUTHER'S DAY. The sermon in the foreneon at the Forty-fourth-st. Methodist Episcopal Church was delivered by the pastor. the Rev. Dr. Benjamin J. Oakley, on the subject State of the Church in the days of Martin Luther." The speaker described the influences of Romanism in the fitteenth and sixteenth centuries, and contrasted the dominant Church of those days with the Protestant churches of to-day.

THE REFORMER'S WATCHWORD. In his sermon on " Luther-Watchword " at the Church of the Holy Trinity, the Rev. Dr. Wilbur F. Watkins said that the best use which could be made of the anniversary was to emphasize the distinctive teaching expressed in the text "The just shall live by faith." This was Luther's watchword, that made the Reformation. CELEBRATIONS IN BROOKLYN.

Nearly forty sermons on Luther and the Reformation were preached in Brooklyn. An especial celebration was held in Ziot German Lutheran Church, in Henry-st. The audience room was decorated with flowers, and it was thronged to its utmost capacity. The music was rendered by the choir, re-enforced by a brass band. The Rev. J. F. C. Heinicke preached upon "Luther as a Servant in the Christian Church," in the morning, and in the evening upon "Luther as a Reformer."

The Luther as a Reformer."

The Lutherans of the Eastern District celebrated the day with great zeal and enthusiasm. In the afternoon a justlee was held in the First Reformed Church, at Bedford-ave, and Clymer-st., by the united Evangolical German Churches. The Rev. J. C. Defininger, of the Lorimer Street Methodist Episcopai Church, delivered the principal address in German. The Rev. Frederick Surtz, the Rev. J. Neander, the Rev. Mr. Martin and other pastors also delivered adby the choir, re-enforced by a brass band. The Rev. J. F.

dresses, in German and English. There were also special services at Grace English Evangelical Lutheran Church, at which cach member of the church present was given a copy of "The History and Doctrines of the Lutheran Church." In the afternoon the Sunday school children had a memorial service and received a Luther medal and a copy of the "Life of Luther."

THE DAY THROUGHOUT THE COUNTRY.

GREAT INTEREST TAKEN IN MANY PLACES. BALTIMORE, Nov. 11 .- The four-hundredth iniversary of the birth of Martin Luther was celebrated to-day in nearly all the Evangelical churches of this city. In the German Lutheran churches the morning services were interspersed with fine music and in all of them panygyries of the great Reformer were delivered. In the churches following the Augsburg Confession the altars were beautifully decorated, and all the forms and ceremonies which prevailed in the later days of Luther were adhered to. In the afternoon there were celebrations at Ford's Opera House and at the Academy of Music. Both houses were filled to their utmost capacity and the streets were blocked with people unable to gain admission. At the Academy of Music an address was delivered by Dr. G. C. Selbert, of New-York. At the Opera House there was music, including Luther's battle hymn, and addresses were delivered the Rev. Drs. Schwartz, Morris and others. Washington, Nov. 11.—The Luther quarto-centenary

was celebrated in all the Lutheran churches in this city to-day. No special memorial services were held in churches of other Protestant denominations, but several of the latter remained closed during the day to allow their congregations to join in union services at the Lutheran The most important celebrations were at the Memorial and St. Paul's churches. The interiors of the churches were handsomely ecorated and the musical part of the programme was made an especial feature of the services.
At the Memorial Church in the morning the pastor, the

Rev. Dr. Butler, delivered a discourse on Luther and his works, and at a "union" service held this evening, addresses were delivered by the Rev. Dr. Bartlett, of New York Avenue Presbyterian Church, on Luther and Calvin; by Mr. Justice Strong on Luther and civil freedom; by the Rev. J. E. Bankin, of the First Congregational Church, Rev. J. E. Bankin, of the First Congregational Church, on Lather and religious freedom; by the Rev. S. H. Green, of Calvary Baptist Church, on Lather and Protestantism; by the pastor, Dr. Butler, on Luther in the future; by the Rev. Mr. Power, of the Christian Caurch, on Luther in the present; and by the Rev. W. J. McKenney, on Lather and Wesley. Pere Hyacinthe occupied a seat on the platform at the union services and spoke briefly in French toward the close of the services.

At St. Paul's Church services were held in the morning and evening, according to a special programme, which included music, responsive reading, and a historical resumé of events in Luther's career, by the pastor and congrogation. Public services were also held at St. Paul's in the evening, which were presided over by General Eatou, United States Commissioner of Education, and at which a number of prominent citizens delivered brief addresses.

WILKESBARRE, Penn., Nov. 11.—At the Luther services here to-day a bust of the great Reformer, the gift of

here to-day a bust of the great Reformer, the gift of Robert Bauer, was unveiled. During the ceremony the

congregation, with a heavy orchestral accompaniment, sang Luther's famous hymn, "A Mighty Fortress is Our TRENTON, N. J., Nov. 11.-Luther's memory was honred here to-lay by services in both Lutheran churches, and sermons by the Rev. Messrs. Jacob Zentner and J. H.

Sr. Louis, Nov. 11 .- Services commemorative of the four hundredth anniversary of the birth of Martin Luther were held in various churches here yesterday, and were largely attended Peterseuro, Va., Nov. 11.-Special sermons commomo

rative of the four hundredth anniversary of the birth of

Martin Lather were preached to-day in some of the Protestant Churches before large congregations. DES MOINES, Nov. 11 .- The Luther anniversary was celebrated here this evening by union services of all the Protestant churches, at the Central Presbyterian and First Methodist Episcopal churches. Pirrshung, Nov. 11.—The Luther anniversary was cele

brated to-day in an appropriate manner by all the Lutheran congregations in this city and Allegheny, and special union services were held in the Opera House this morning, which were participated in by over 3,000 persons.

CHICAGO, Nov. 11 .- The Lutheran anniversary was eferred to in nearly all the churches of this city to-day The Lutheran Memorial Association held a special ser yiec. Luther's hymn, "En' feste Burg ist unser Gott," was sung by the members of the congregation, each in his native tongue. Addresses were made in English, German and Scandinavian.

PROVIDENCE, Nov. 11 .- The Martin Luther anniversary was made the occasion for a special service in many Protestant churches here to-day.

Boston, Nov. 11.-The analyersary of Luther's birth was celebrated in various churches in this city this after noon. In Music Hall the Handel and Haydn Society gave is first concert of the season, the programme consisting Bach's "Ein' feste Burg" and Mendelssohn's "Hym

Thor, Nov. 11.-The anniversary of Lather's birth was ated in the churches here to-day. There was a large

OBSERVING THE FESTIVAL ABROAD. Berlin, Nov. 11 .- All the members of the Imperial family attended a special Luther service at the

The historical procession at Eisleben vestorday was a great success. It represented Luther's recept Mansfeld, and consisted of heralds, trumpeters, banner men, huntsmen, falconers, knights, esquires, councillor and poblemen, with attendants, all righly dressed in correct costumes of the time of Luther. A person represent ing Luther rode in a decorated carriage with his three sons, followed by city guilds with banners, miners, trades associations and citizens generally in various antique cos

whole route of the procession. St. Petersburg, Nov. 11.—The Luther anniversary is declared by the press here to be an occasion for rej in the whole civilized world.

in the whole civilized world.

LONDON, NOV. 11.—A service was held at Westminster Abbey to-day in connection with the Luther festival. The Archbishop of York preached a memorial sermon. Luther services were also held in many cities and towns throughout the kingdom. At Peterborough papers were circulated accusing Luther of licentiousness and blasphemy, and were offered to people leaving the cathedral.

MONSIGNOR CAPEL ON MARTIN LUTHER. ORRUPTION IN THE CHURCH IN THE FIFTEENTH

CENTURY-NO EVIDENCE AGAINST ITS HOLINESS. CINCINNATI, Nov. 11.—Monsignor Capel, who rrived here yesterday, is the guest of Archbishop-elec ilder at the Cathedral residence, although the latter is ompelled to be at Chillicothe to fill a previous carage

At the Cathedral to-day Monsigner Capel, in two discourses which supplemented each other, treated of Martin Luther from the Roman Catholic point of view. In the morning sermon the preacher showed that the Church was an organized body, a corporation both human and divine. Human inasmuch as it is made up of teachers in hierarchical order and divine because inhabited by the Holy Spirit. This human-divine creature, born on Pentecost Sunday, grew according to the law of its existence, increasing, but not creating, every organ, just as is done by the human frame in assimilating food. Therefore, the Church in the fifteenth century was the babe born on Pentecost now grown to manhood. The Church is holy in its origin, in its object, in its means of sanctification, in its interior life, which to Christ and the Holy Ghost and lastly in its producing saluts.

The Church at all times, and, consequently, in the sixteenth century, had this holiness. The decrees of the Council of Trent bear too painful testimeny to the cor ruption existing among the clergy and people; but this is no proof against the truth and holiness of the Church, no more than the conduct of Judas would prove the Aposmore than the conduct of Judas would prove the Apostolic College corrupt, or our own evil deeds prove the falsity of the Commandments, or the crimes narrated in the daily press show that the American Constitution teaches wrongdoing. To show that the Church was more vigorous than ever at the time of the Reformation, the Monsignor appealed to the "Imitation of Christ," "The Spiritual Combat," the works of St. Teresa and others living immediately before or during the Lather period, as literary evidence; to the labors of St. Francis Kavier in the old world and of St. Louis Bertrand in the new, as missionary evidence; to the Orders of the Jesuits, the Orntorians, the Fathers of the Pious Schools, the Fathers of St. Jerome Æmilian, the Theatines, and others as evidence of the creative power of association; to Saints Ignatius, Aloysius, Stantislaus, Kostka, Theresa, Cajetan, Philip Nert, and a dozen others as evidence of the Church's power to make heroes of holiness at the very time her enemies would fain make believe she was corrupt.

LUTHER AS A REFORMER.

This evening Monsigner Capel continued his subject. He said that if he were in London to-day and should ask what was the state of intelligence in Europe when Luther lived, ninety-nine out of one hundred would say it was a nived, ninety-nine out of one ninered would say it was a state of gross darkness, and would add that Luther's spark kindled the whole world into a blaze of light. He would show that nothing was further from the truth than this modern view of Luther's period and of his miluence. He asserted that to Roman Catholicism, and not to Protestantism, was the world indebted for the light that followed the fifteenth century. Printing and paper, those powerful agents in the diffusion of knowledge, were in-vented before Luther was born. The discovery of this owerful agents in the unitarial of kine discovery of this few World was the result of the energy, learning and iberality of Catholic Spain. At that time sixty-four uni-versities of learning existed in different parts of Europe. The existence of republics with a prosperous commerce under Catholic suspices gave the lie to the charge that the Catholic Church was the enemy of energy, learning and Without speaking in any detail of the life of Luther he

Without speaking in any detail of the life of Luther he would mention one or two points that were sufficient to deprive him of the title of reformer. When he was twenty years of age he took solemn yows in the Catholic Church. This was a voluntary act, but a most solemn obligation; yet he voluntarily broke his yow. This was not the mark of a saint. Another fact, cited with reluctance, was that he wrote and left to the world letters of such coarse sensiousness that any pure man would suffer his right hand to be out off rather than write them. Reformers were not made of such material.

Luther's heresy was special in that it was a revolt against the principal of authority, and the assertion of the right of private judgment instead; yot with singular in-

consistency he undertook to say what should be the private judgment of all his followers.

Looking to the fruits of Luther's teachings, Mondator Capel said: "A recont publication says there are 236 divisions of the Protestant feligion in England along, On the contrary, the Catholic Church remains the same every where throughout all time."

PERE HYACINTHE IN WASHINGTON, HE PREACHES IN THE EPISCOPAL CHURCH OF THE

HOLY CROSS.

[BY TELEGRAPH TO THE TRIBUNE.] Washington, Nov. 11.—Père Hyacinthe Loys son to-day began his work in America by an eloquent address on the significance of the work he is directing. He spoke in the Protestant Episcopal Church of the Holy Cross (High Church) on the invitation of the rector, the Rev. J. A. Harold, who, in introducing the noted pulpit orator, alluded to the fact that he was the bearer of commendatory letters from the Archbishop of Canterbury and other distinguished English prelates. Notwithstanding unfavorable weather, so many had come to hear and see the great preacher that the church was densely crowded.

Père Hyacinthe assisted in the preliminary services and the offertory, which was generous and was for the benefit of the Pere's church in Paris.

He is a man slightly above the medium stature, rather stout and of dark complexion. Speaking rapidly and without notes, but still enunciating with the utmost distinctness, the speaker was hardly obliged to hesitate for

tinctness, the speaker was hardly obliged to hesitate for a word or correct one. His powerful voice is flexible and remarkably sweet.

Reading the 23d and 24th verses of the xxivth chapter of St. Matthew, the speaker said that the future of Christianity is threatened from two sources, division into sects within the Church and rationalism without. Christianity rightly understood, he contended, is something much higher and better than the conception of its prevalent among Christian sects. He urged that minor differences should be ignored and that all Christians ahould work harmoniously together for the promotion of those fundamental principles which lie at the basis of every Christian creed. Charity should be shown, not only by one sect to another, but to all people.

Upon the dangers to be apprehended from the growing spirit of rationalism, the speaker only touched lightly. Unable to pronounce the name of Theodore Parker without a feeling of the deepest respect, on account of the part that great New-England divine took in the abolition of slavery, Pere Hyacinthe looks upon him as largely responsible for the rationalism at present characteristic of American society and which he felt it to be his duty to deprecate.

Pere Hyacinthe also made a few remarks at the Luther

eprecate. Pere Hyacinthe also made a few remarks at the Luther

celebration services hold at St. Paul's English Church this evening. Avowing himself an admirer of Luther in his efforts for the reformation of the Church within tsolf, through the extirpation of abuses which disfigured it at that time, be traced the beneficial influence exerted by Luther as shown in the efforts of Pascal and others.

SERMONS BEFORE CORNELL STUDENTS.

BY TELEGRAPH TO THE TRIBUNE. ITHACA, Nov. 11 .- Dr. Brooke Hereford, the Unitarian preacher, of Dr. Channing's church in Boston, preached two practical sermons to-day before the students of Cornell University. The subject of the morning discussion was "The Courage to be Defeated," and of that in the afternoon, "The Measure of Character: Its Weakest Point." At both services the chapel was filled with large congregations, and the sermons were listened to with much interest.

NO SUCCESSOR TO DR. EWER.

Assistant Bishop Potter preached last evening in St. Ignatius's Church in West Forty-first-st. Since the death of Dr. Ewer the church has been supplied by the Rev. M. C. Kerr, formerly curate of St. Mary the Virgin, and now rector of St. John's, Delhi, N. Y. The rumor was circulated that the object of Bishop Potter's visit was to install him as Dr. Ewer's successor. The lit tle church was draped in mourning for its late rector, the church was draped in mourning for its late rector, but otherwise it presented its ordinary appearance. It has been said that Bishop Potter is no friend to the advanced ritual in use here, but no change whatever was made in the service. It was the ordinary Evensong of the Episcopal Church, chorally rendered. Bishop Potter preached from the words, "His disciples took up his corpse and laid it in a tomb," and "Charity never faileth."

TEMPERANCE WORK IN THE SOUTH.

J. N. Sterns, secretary of the National l'emperance Union, and the Rev. C. H. Mead, who has een engaged in temperance work in the South, addressed the congregation of Dr. Newman's Church, Madison-ave. and Forty-fifth-st., last evening. They gave an account of the temperance work that had been done through the South in the last few years and presented the urgent need of increased effort and fresh aid in prosecuting it with

SUSTAINING THE ACTION OF A FIRM.

A man employed by Katz & Co., cigar manufacturers, in Eighty-fourth-st., was suspected by the fore-man of stealing tobacco, and was in consequence discharged. The men consequently struck, demanding the reinstatement of the discharged man and the discharge of the foreman. A committee of the Cigar-makers' Progressive Union Investigated the case, and a report was made sustaining the firm., and the Unian declared the strike off.

POPULAR SCIENCE CATECHISM.

THE OPERA. What is this? This, darling, is the opera.

My! but who are all these people!

audience, my love. they seem to be bored to death. why do they come!

To be looked at.
Gradous! is that a pleasure!
Yes, precious.
Why, how!
Why, the privilege costs about ten dellars an hour.
Then only rich people can afford it!
Only the immensely rich, dear. But I see there a young man who is not immensely

Directly, he cannot; indirectly, he can.
How "indirectly i"
Why, he will eventually make his tailor foot the bill."
Those funny people on the stage—
Shi dear—they are singing.
Singing what i
A duct. Why do they duet i

Why do they duet!
Hush, durling.
Are they unwell!
Why, no, my precious!
Then why does that queer little gentleman with the hort trousers and tin aword throw himself around as if as were suffering from green watermelon!
Because he is a tenor.
Why is he called a tenor!
He charges tenor fitteen dollars a minute for his work.
And the other—the lady with vocal hysteries!
Fishe is the prima donna.
Is she singing, too!
Oh, yes.

yes. neither of these people have any notes !

In their pockets. Can they sing without these notes †
Yes, they can; but they won't.
Is not the poor manager a great philanthropist to
ring all these people together and pay them so much †

, yes. should thank the poor manager very heartily. chould be willing to pay him any sum he chooses to

We should be willing to pay him any sum he chooses to sk, shouldn't we! Certainly, dear. He is so disinterested. Very, my love. We should likewise be very grateful to that excited lit-le gentleman with the chony stick, who looks like he vere flapping his wings and trying to crow! Yes.

Yes. He often succeeds in quite drowning the prima donna in a torrent of fiddling?
Yes, dear—that is his business.
These people in the boxes seem to be very tired. They are trying very hard not to listen.

Yes, sweet. But I thought people went to the opera to hear the That was in the dark ages, love.

That was in the dark ages, love.
What is tousic?
Music is a harmonious combination or succession of certain sharps, flats and naturals.
What is a sharp?
A sharp, my dear, is a—well, do you remember that gentleman we passed in the lobby, with the buttery smile and corpulent pocket-book?
Why, that was the manager?
Yes, my sweet.
Well? He is a sharp. And what are flats !

The young man you spoke of who spent his little all for He is a natural what?

And a natural f

res, and see the stockholders.

TEACHING FORESTRY IN THE SCHOOLS.

Prom The Boston Transcript.

Mr. Henry Brooks, a descendant of one of our carly Governors, educated to practical forestry in Germany, has just returned from Kausas, where he has spent the sumer in superintending tree planting for the railroads. It is now his intention to devote himself to carrying out the Massachusetts forestry law, beginning with the Middlesex Fells experiment.

now his intention to devote himself to carrying out the Massachusetts forestry law, beginning with the Middlesex Fells experiment.

Outside of the carpenters and cabinet-makers, probably few people in Boston, when they see any piece of wood, can tell what thee produced it. At any rate, a knowledge of the atructure and qualities of different woods is very limited. Mr. Brooks has commenced his work by preparing for the use of schools heantifully mounted sections of the seventeen most common species of trees in this climate, which will be very interesting and instructive to adults as well as children. To the latter they will quicken and sharpen the power of observation and discrimination, the most valuable part of scientific education; and to the former, especially when the sections are held between the eye and a strong light, they will reveal wonders of Nature little suspected.

If the people and the capitalists of Massachusetts would study this subject, and avail themselves of the knowledge Mr. Brooks is ready to impart, the Fells project would not lag a year. They would see that rocky and sterile as Massachusetts is compared with the Missachusettie as Massachusetts is compared with the Missachusetties wheat with the surplus lumber of their forests. Mr. Brooks has established his office at No. 35 Bedford st., where all friends of the trees should make his acquainterance.